

THE  
**CHRISTIAN MESSENGER.**

VOL. II.]

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[NO. 18.]

EDITED AND PUBLISHED BY JOSHUA T. RUSSELL.

TO THE EDITOR OF THE CHRISTIAN MESSENGER.

DEAR SIR,

The hearts of many who mourn over "the waste places of Zion" in this quarter, have just been consoled with the formation of a society for domestick missions. I take the liberty of sending you some account of the proceedings, in hope, that our feeble exertions may be followed by wider, nobler, and more energetick measures in other parts, and be attended with correspondent effects. "The field is the world."—O what have we so long been doing, that hill and dale around have been left unturned, untouched: that immortal souls, legion after legion, have been suffered to follow the prince of darkness, in unbroken phalanx, unwarned, insensible, down to the "burning lake?"

At a meeting of the citizens of Montgomery, pursuant to publick notice, convened in the court-house, Feb. 21, 1818, after publick worship, the state of the county, in point of a supply of the ordinary means of grace, was taken into consideration, and the following constitution, after discussion, adopted:

We, the subscribers, deeply anxious on account of the deficiency of the publick preaching of the Gospel in this county, agree to form ourselves into an association to be denominated, *The Montgomery Domestick Missionary Society*, and to be governed by the following

CONSTITUTION.

ART. 1. The object of this society, shall be to send the preaching of the Gospel, without discrimination, to all parts of Montgomery county.

ART. 2. Any person may become a member of the society, by subscribing and paying annually into the funds two dollars; and, by paying at any one time twenty dollars, he may become a member for life.

ART. 3. The society shall annually appoint a board of thirty directors, who shall be authorized to transact the business of the society. Each director shall become entitled to his seat by paying either the annual or life subscription into the hands of the treasurer.

ART. 4. In addition to the number of directors specified in article 3, all ministers of the Gospel, residing and officiating in the county, shall, *ex-officio*, be directors.

ART. 5. The officers of the society, annually appointed, shall be, a president, a first and second vice-president, a corresponding and a recording secretary, and a treasurer. These shall be chosen by the directors from their own number, and shall be equally officers of the society, and of the board.

ART. 6. The society shall meet annually, the board of directors quarterly, and as often as their business may require. Five directors shall form a quorum for business.

ART. 7. The president, and, in his absence, the first vice-president, and, in the absence of both, the second vice-president shall preside in all meetings of the society or board. In the absence of all these a president pro. tem. shall be chosen.

ART. 8. The corresponding secretary shall, under the control of the directors, conduct the foreign correspondence of the society: whether that of friendly intercourse with other missionary societies; or that, which may be necessary to procure suitable missionaries, or which may in any way promote the interests of the society.

ART. 9. The recording secretary shall minute and keep a fair transcript of the proceedings of the society, and of the board of directors at their meetings.

ART. 10. The treasurer shall receive, and pay to the orders of the president, grounded on votes of the directors, all moneys of the society; and shall exhibit a fair account of all receipts and disbursements to the society at their annual meeting, and to the directors when they require.

ART. 11. At the annual meeting of the society, the directors shall make a report of their proceedings during the year.

ART. 12. The missionaries employed by the society shall keep a full journal of all their labours, performed in the service of the society, which shall be exhibited at the annual meeting.

ART. 13. The pecuniary compensation given to a missionary, shall in no case exceed forty dollars per month, and the compensation given the different missionaries engaged on missions at the same time, shall be always equal.

ART. 14. The directors shall use their diligence to procure "able and faithful" preachers of the Gospel to be their missionaries—men, who are chiefly anxious for the salvation of souls—men, who love the truth, and will "speak the truth in love."

ART. 15. The directors shall make it their business to enlarge the funds of the society, as well as sacredly to employ them according to the intention of the society.

ART. 16. The missionaries employed by the society shall seek all fit occasions of communicating evangelical instructions, in all parts of the county; "teaching and preaching publickly, and from house to house." Their aim shall be to dwell on those great subjects, which tend to the alarm and conversion of the impenitent, and the edification of saints, and generally to avoid those questions, which do not pertain to the essentials of the Gospel.

ART. 17. This constitution may be altered and amended by a vote of two thirds of the members present at the annual meeting, sanctioned by vote of a majority of the directors.

#### OFFICERS OF THE SOCIETY.

Rev. THOMAS C. SEARLE, *President.*

Hon. ROBERT P. MAGRUDER, *1st Vice-President.*

WILLIAM WILSON, Esq. *2d Ditto.*

Mr. NICHOLAS CLOPPER, *Corresponding Secretary.*

Mr. WILLY JANES, *Recording Secretary*

BRICE SELBY, Esq. *Treasurer.*

Rockville, Feb. 24, 1818.

### RELIGIOUS INTELLIGENCE.

#### FOREIGN.

##### METHODIST MISSIONS.

*Extract of a letter from Mr. Harvard to Mr. Cusworth, dated Colombo, Wesleyan Mission-House, Nov. 14, 1816.*

The better informed of those who have embraced the Buddhist faith only keep the images of the founders of their religion from a reverence and respect for his memory; they profess not to pay any religious worship to them; though their respect for a model of Budhu is so great, that even a king will not presume to sit down in a room in which one of them is known by him to be standing. Their custom of honouring Budhu is, by placing before his image flowers of the most exquisite flavour, making a salaam to it with the most profound reverence; and likewise by supporting his priests. But in all their devotions, if their ceremonies may be called by that name, not a single word of prayer or praise proceeds from their lips. Indeed the whole is a system of dumb motion, or, to adopt St. Paul's words, is merely "*bodily exercise*," in the highest exercises of which the soul is as inactive and unemployed as the ground on which they tread.

The common Cingalese people, however, are in the habit of praying to the image of Budhu in the time of sickness, or when suffering under any grievous temporal calamity; and when you receive the one I have sent you, you may rely upon it that you have in your possession an object before whom many a trembling suppliant has stood with clasped hands to beg for its interference; and to whom many a promise has been made in case of obtaining the favour they have requested. I have seen them myself, and you may depend on the correctness of the information. One might almost be led to doubt as to which are in the most deplorable state,—the better informed among the heathen Cingalese, or those of the lower ranks of society; for the former are complete atheists, and never entertain the smallest thoughts of a Divine Being; while the latter have no ideas of a deity than those which can be drawn from an idol like that which I have sent you. When you look at it, you will hesi-



tate, as I did, in believing that human beings could possibly centre their hopes and fears in such an insignificant piece of "*man's device*;" but being so well assured of the fact, you will give it the fullest credit, and be aroused to action thereby. Your soul, will, I know, feel most tenderly for the thousands who, in this island alone, are enveloped by the dark veil of heathenish darkness and superstition. You will fire to unite with us in the glorious work of bringing them acquainted with the blessed light of the gospel, and will feel involuntarily led to exclaim, "It is time, Lord, for thee to work." "Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty, and ride prosperously, in the diffusion of truth, and meekness, and righteousness." Amen.

It must be expected that among a people so extremely ignorant and sunken in idolatry and atheism, much is to be done before much can be expected in the way of conversions! Almost the only persons we can get to give the subject the least consideration, are the priests: the common people among the heathen are not accustomed to think on any subject; and the apathy which they display, when addressed on spiritual matters, is enough to discourage any who zealously expect the end, over-looking the necessary means.—I am fully of opinion that an extensive system of education is absolutely indispensable among the natives of this country, and all the brethren here are of the same sentiments, and we intend to do all in our power for the erection of native schools, and the circulation of small tracts on the principal truths of the gospel. Thus the way will be gradually opened for the circulation of the scriptures.

We are now printing a thousand copies of the New Testament, in the Cingalese, for the Colombo Bible Society, and have just completed an edition of two thousand copies, for that society, of our Lord's Discourses, and of the sermon on the Mount. We are about, likewise, to print the same quantity of the miracles and parables in Cingalese. These, we trust, will arouse the attention of the people, and lead many to inquire more particularly of us of the glad tidings revealed in the scriptures of truth. Our kind friend, Mr. Armour, has made a Cingalese translation of Mr. Wood's catechism, of which the second sheet is in the press, and which is exactly the thing we have long wanted to put into the hands of priests and others who apply to us for instruction on the subject of christianity. I have no doubt it will prove extensively useful. We are printing an edition of a thousand copies in English; the first sheet of it is now finished; and brother Armour suggests that it shall be printed likewise in Portuguese, which I suppose will be done.—Thus, you see, a foundation is laying, and in due season we shall reap, if we faint not.

We have been much disappointed with respect to our new place of worship in this place, owing to the slowness of the native workmen, and other causes, which have kept back the building; but it is now painting, and Mrs. Harvard is making the cushion for the pulpit, all which are presumptive evidences that we shall soon be

able to enter upon it. Indeed I hope we shall commence before the end of this month.

You will have heard, ere now, of the baptism of another Buddhist priest of great rank, as I sent home, in July, the information of it to Mr. Bradnack. I am now writing an account of him for the Magazine, and hope to have it ready by this conveyance; but if not, at all events, will send a part of it. He is a clever man, and calculated to be very useful: he has, however, had strong temptations on the ground of worldly interest, which I hope he will be enabled to withstand. He was with me more than two hours this morning, and read me a kind of a sermon which he has been composing, and which I intend to have translated, and subjoined to the account of him. We have another young priest, who has been living with us several months, and whom we intend to baptize at the opening of the new chapel. It is very likely that the Lord may make us principally useful in the conversion and instruction of such characters as these, and that they will be used to carry the gospel into the interior parts of the island, for which they will be more fitted than Europeans, from their being familiarized with the climate and language, and better acquainted with the habits and prejudices of their own countrymen than strangers can possibly be. However, it will be no small difficulty to keep us on the coast when once the way is opened into the interior.

We have a very pleasing work among the soldiers in the garrison of this place, and we are often much refreshed in preaching to them. A small class has been for a long time formed of the most serious of them, and several appear to be encouragingly growing in the knowledge and experience of divine things. Some of them have been very ungodly characters, and their complete reformation is at once an indubitable evidence of the soundness of their attainments, and produces a strong impression upon the minds of many of their comrades who knew them in their unconverted state. Thus hath God met, in this distant land, with many who withstood his grace in their native country, and has sanctified their various wanderings, as the means of bringing them home to himself. To him be all the praise.

"God moves in a mysterious way  
His wonders to perform."

W. M. HARVARD.

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#### BAPTIST MISSIONS.

*Report of the London Baptist Missionary Society, delivered June, 26, 1817.*

(Continued from p. 266.)

#### TRANSLATIONS.

The length to which we have been obliged to extend the former

part of our report, in order to give a condensed view of the various missionary stations, will allow us but little room to notice the progress of the numerous translations in which our brethren have now been so long engaged, and on which the divine blessing has so evidently rested.

This indeed, is the less necessary, as a full and interesting memoir on this subject has been circulated among the friends of the mission; which not only narrates the happy progress which had been made in this great and beneficent design, but affords a cheering prospect of the small expense at which, under the divine blessing may, it be carried forward to completion. "Four thousand rupees," say they, "or 500*l.* will secure a version in almost any one of those languages, and an edition of 1000; and were any friend either in his lifetime or by will, to devote 500*l.* to this purpose, the effect of it might continue to operate from generation to generation, till time itself shall be no more." We trust, christian brethren, that this representation will not be made in vain. How can such a sum be better employed, than in furnishing a whole province with a perpetual antidote against the horrors of idolatry, and a permanent provision of the bread of life. An unknown friend has lately made a liberal proposal on this subject, which has been communicated to the publick through another channel; and we hope that many others will unite for the glorious purpose of thus more widely diffusing the word of salvation.

The progress which has been made in the translations, at the date of the memoir already referred to, is as follows:

1. The whole Old and New Testament is translated, printed, and extensively circulated, in the languages of Bengal and Orissa; the population of which two provinces, on a moderate estimate, amounts to *thirty millions*.
2. The New Testament is printed and circulating in five other languages; the Sungkrit, Hindee, Mahratta, Punjabee, and Chinese. In the two former, one half of the Old Testament is printed also; and in the remaining three, considerable progress has been made.
3. In the seventeen languages which follow, a commencement has been made in printing the New Testament, though we are not enabled to state with precision how far each distinct translation has advanced. (Here follows the names.)
4. Preparations for translating and printing in a greater or less degree of forwardness, are made in thirteen additional languages.
5. To these may be added the seven languages in which the New Testament has been printed, or is printing at Serampore, on account of the Calcutta auxiliary Bible society, which will make the whole number forty-four.

Among those languages into which the whole New Testament has been printed, we mentioned the Chinese; a tongue which has always been deemed peculiarly difficult to acquire, and which nothing probably but the love of Christ and of souls would have enabled men to conquer. Within a very few days further intelligence has

been received; and we have now the pleasure to announce, that the whole Old Testament is completely translated; and, after eleven years of vigorous and successful application, *three hundred millions* of our fellow immortals have a version of the whole word of God prepared in their own tongue, wherein they were born. *Not unto us, O Lord, not unto us, but unto thy name be all the glory!*

Doubts may possibly arise as to the competency of the missionaries to carry on translations on so extensive a scale, and whether their versions will be intelligible to the natives of the different provinces. On this head it would be easy to adduce the most ample testimonies, from high authority; but as nothing is more satisfactory than experience, we will add, in this place, an anecdote from the journal of Mr. Thompson, which may give us a general idea of the manner in which the New Testament is perused and understood by many who make no publick profession of christianity.

"Having been induced," says Mr. Thompson, "to visit an aged Gosae (a sect among the Hindoos,) residing in Patna, he made such serious, frequent, and apt allusions, in the course of our conversation, to the words of Jesus Christ, to the acts of the apostles, as rejoiced my very heart; and convinced me, that if he did not really, believe in Christ, he had a good theoretical knowledge of revelation although he had never consulted a single christian on the subject. I discovered, at length, that for thirty years the old man had entertained doubts relative to the Hindoo system; and that, about four years ago, one of his numerous disciples brought him a copy of the Hindee New Testament, which I had given him. This book came most opportunely to his help. He received it as an invaluable prize, even as the gift of God, and was not satisfied till he had read it quite through; then, wishing to teach his disciples a more perfect way, he regularly read and discoursed from the words of Christ to from ten to seventy of them. Some of these, after a time said to him, 'Father, you wish to wean our minds from our shasters: we cannot regard what you say, or we shall be turned out of our caste.' Unhappily, this hint had some effect. I perceived he was loth to forego the world's applause, by resigning his Gosaeeship, and sitting as an humble disciple at the feet of Jesus; and was constrained to apply to him our Lord's expression, "*How can ye believe, who receive honour one of another, and seek not the honour which cometh from God only?*"

It will not escape observation, that though the reluctance discovered by this man to act upon the self-denying principles of the gospel is deeply to be regretted, yet that this circumstance itself leaves his testimony to the intelligibleness of the translation free from all suspicion of partiality.

[Several interesting observations respecting the translation are here omitted on account of their length.]

(To be concluded.)



## BIBLE SOCIETY IN SIBERIA.

Extract from the correspondence of the British and Foreign Bible Society.

*From the Rev. R. Pinkerton, St. Petersburg, August 22, 1817.*

On the 25th of June, a day memorable in the annals of Siberia, the foundation was laid of the Tobolsk Bible society in the capital of Siberia. The Archbishop and clergy, together with the chief governor, and a vast number of the citizens of all classes, being assembled in the palace of the Archbishop, the Cathedral priest, Zemlenitsen, addressed the meeting in a speech, of which the following is an extract: "At length, Siberia, also, though distant in her situation from the imperial throne, yet ever near the heart of the august monarch who sits upon it, puts her hands with gladness, to labour in the blessed harvest of the word of God. Already the inhabitants of this city, at the call of the deliverer of kings and of nations, with sentiments of sacred joy and delight, hearken to the friendly invitation to enter on this course, and stand here prepared to join the multitude of those who, with one heart, and one mind, are pressing towards the mark; and is not this mark the glory of God, and our salvation? For out of what source are we to derive right knowledge of that glory which is due unto Him, and of the means of salvation for ourselves, but from the words of God himself? Let us put upon these words the sure seal of faith, that its light may illumine our hearts. 'O Lord! to whom shall we go? Thou hast the words of eternal life!' Thus spake one of the genuine disciples of the faith, whose spirit ardently longed to imbibe the doctrine of grace from the mouth of God.

"The Saviour himself has pronounced those blessed who hear the word of God, and obey it. And the light of God's word, which is now shedding abroad its animating rays upon all, is destined soon to shed them upon the most distant parts of Siberia also; in order to enlighten, sanctify, and glorify all those who hunger and thirst after righteousness. Then, these strange tribes who know not the true God, but fall down and worship corruptible gods, graven images, the work of mortal hands, shall be illumined by hearing and reading the word of God: those who were once foolish, shall become wise; and those who formerly were darkness, shall become light in the Lord. The numerous tribes on every hand, shall all join in extinguishing the torch of superstition, and overthrowing their abominable idols; and shall become co-partakers of that faith which comes from God, and brings salvation to man. Doubtless you all, distinguished personages, and respectable citizens, will join in showing examples worthy of your enlightened minds and honourable feelings, by promoting the present most auspicious undertaking in every possible way; and demonstrate, that Siberia also has its zealous lovers of the word of the true God; that Siberia also knows how to appreciate the wise laws, wise legislator of Russia, Alexander the first, by adopting the surest means for disseminating the light of the gospel of divine



grace in every part of Russia; a work in which they who sow, and they who reap, shall one day rejoice together."

The regulations of the proposed institution having been read, the venerable grey-headed Archbishop Ambrosius rose; and, in the midst of the crowded audience, pronounced the following concise speech:

"Most respectable meeting—Once, the Lord, the upholder of all things, in his wrath, threatened the children of Israel, for not obeying his commandments, with a famine, not of bread and of water, but of hearing the word of the Lord. The weight of this just indignation, which overtook that people, and draws after it spiritual destruction, has lain even until now on the necks of our own fellow countrymen. But, in our day, this most gracious and merciful God, moved with compassion at the weakness of man, in the midst of wrath hath remembered mercy; and as he sent manna to the hungry in the wilderness, so has he sent his life giving word unto us, to strengthen weak and famished souls. Now the grace of God abounds towards all men. The Most High has made choice of his anointed servant, our most pious emperor, to satisfy with heavenly food those in our native land that hunger after salvation. And behold, to our unutterable joy, his imperial majesty's will has extended unto us also. He accounts us worthy of being promoters of his paternal designs towards those tribes which inhabit this country, sitting in darkness and in the shadow of death, and strangers to the light of the Gospel. How high is our vocation! What unspeakable honour is appointed unto the conscientious promoters of this cause. Let us commence our labours, therefore, beloved, in obedience to the will of our gracious God, and of our emperor and father. Let us spare neither exertion nor property, in order to bring these our unfortunate brethren who know not the true God, to the knowledge of him, by means of his word; and thereby prove ourselves worthy of the name which we bear—sons of our beloved country, and sons of the Most High."

To this proposal an unanimous consent was heard throughout the whole assembly, the sincerity of which was demonstrated by the liberal subscription on the occasion amounting to about 6,000 rubles. The Archbishop Ambrosius, and the governor, his excellency Von Brix, were chosen vice-presidents; with a committee of twelve directors; a treasurer, and two secretaries. A chorus of sacred musick sang *Te deum*; and the assembly was invited to a collation which the Archbishop had prepared for them. The members of the committee afterwards dined with the governor, and conversed fully and harmoniously on the important duties to which they had been elected. Thus ended the transactions which distinguished this festival day, and planted a Bible society in the heart of Siberia.

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#### DOMESTICK.

*Nineteenth annual narrative of missionary service, directed by the trustees of the Missionary Society of Connecticut, principally in the year 1817.*

*Friends to the enlargement of the Redeemer's Kingdom.*

Conciseness has been regarded in the compilation of the following narrative. On this principle, the number of miles travelled; of families, schools, and sick persons visited; of conferences, councils, church and prayer meetings, and funerals attended; of hopeful converts admitted to christian privileges on a profession of piety; and of sacramental administrations; with those more minute details of missionary duty which every man employed is required to give, in the journals of his labours, will be found to have been omitted. The reasons are obvious. The insertion of such articles would be repetitions rather than useful. It would augment the size of the publication, while it could add little or nothing essential to such information as the pious reader will desire.

Those who affectionately consider this work of the Lord have well known for years, that the missionary vocation is self denying and laborious. Their conviction has been complete, that it demands every degree of vigilance and circumspection, of wisdom and persevering fidelity in winning souls.

It will be seen, that the views of the trustees have embraced not only such destitute sections of our country as are comparatively near, but such as are far distant. Some of the labours here mentioned were, of course, performed the preceding year—the journals not having arrived seasonably for a place in the last annual Narrative.

It will be, furthermore, observed, that the missionaries employed have been men, generally, though not in every instance, holding pastoral charges in the midst of the destitute regions. From every circumstance they must unavoidably derive many advantages, not soon attained by others for a judicious application of time and strength to the service of Christ among those that do not enjoy the appointed means of salvation.

Much experience has fully persuaded the trustees, that the establishment of good ministers in the new settlements, for such portion of their time as the people of their stated charges can afford them support, conduces more effectually to the prosperity of the Christian cause. It has therefore, been among the objects of their plan to encourage, as far as practicable, the settlement of faithful men in the various parts of the missionary field.

The account now exhibited, commences with labours performed in such parts of that field as are less distant.

*Vermont.*—Wonderful and extensive were the operations of divine grace in that division of our country. Descriptions of them have been published and widely circulated. They have awakened gratitude and praise in the hearts of God's people upon earth. Among the angels in heaven there has been joy, for many sinners were brought to repentance.

The trustees devoutly acknowledge the love and kindness of God, our Saviour, manifested in causing the exertions of missionaries there to be instrumental in accomplishing the designs of his mercy. Through his gracious smiles, their labours were not in vain.

He did not leave them to spend their strength for nought. Visiting daily, and from house to house, seemed to be rendered particularly efficacious.

Their preaching and instruction were employed chiefly in the more mountainous and central parts—regions which had long been spiritually desolate. The Rev. Ammi Nichols, whose stated charge is in Braintree, was more than nine weeks in the missionary service. Much of his time was passed in places where the revivals of religion were experienced. Those revivals made his coming and labours uncommonly useful and acceptable to the people. Such was their destitute condition, and such were then their impressions on the great subject of eternal life, that nothing on earth could rejoice them more than the presence of one who came to bring the good tidings which the gospel reveals.

For a much longer term the Rev. Justin Parsons was engaged in missionary labour. He delivered one hundred sermons. His pastoral charge is in Plainfield. He travelled a broader field than Mr. Nichols, though in part comprehending the same towns. He accordingly beheld the displays and the triumphs of grace over a more numerous population. He was joyfully received by the good people; had many expressions of gratitude for his services; and was a happy witness of the divine blessing on his exertions.

The Rev. John Lawton, has a stated charge in Windham. He was employed in the county of Caledonia. There he found himself in the midst of a vast field white already for the harvest. Illustrious were the triumphs of grace. Many stout hearted sinners were made to bow under the mighty power of the Holy Spirit. But while multitudes of hearts were thus open to the reception of truth as it is in Christ, teachers, skilful in the word of life, could not be obtained. Opinions erroneous and dangerous were inculcated with lamentable diligence and success. In more than twenty towns, of the vicinity, there were no intelligent and able teachers of those doctrines, which make the soul wise unto salvation. It would be impossible for any person, who had not been on the ground, to conceive of the pressing calls for help, from the people of many towns, who, a year before, seemed almost as indifferent to spiritual things as the beasts that perish. He states, that about ten months previous to the date of his last communication, a lecture had been appointed and only ten persons attended. In the same place then, the people so crowded the house and thronged the windows, that the preacher was unable to retire, for more than an hour after the usual services were ended, such numbers with tears were inquiring, "What they should do to be saved?" After all, he felt as though the half could not be told.

*Pennsylvania.*—In New-Milford and its vicinity the Rev. Oliver Hill, has a pastoral charge. A small part of his time was spent in the missionary field. His labours were performed in the county of Susquehannah, and in the neighbouring county of Broome, state of New-York. In the course of five weeks he delivered twenty-five sermons. He found urgent need of missionaries in that quarter.



The whole county of Susquehannah had only two ministers of the congregational or presbyterian denomination; and those two were almost the only missionaries who had laboured in that destitute region. Though professors of religion continued steadfast in the faith, yet he had to lament the prevalence of a lukewarm spirit. No remarkable revivals refreshed and animated the followers of Christ.

In the counties of Wayne, Bradford, and Susquehannah, and in several counties of New-York bordering upon them, the Rev. Ebenezer Kingsbury, whose stated charge is in Hartford, travelled and laboured twenty-six weeks. While in this employment he delivered one hundred and thirty-five sermons. He had often previously been over the same ground in the same work. Calls for missionary labour were more frequent and impressive, and meetings were more solemn and full, than in any preceding period of his acquaintance with that country. Still, he found no general awakenings in any place. Individuals, however, were hopefully turned to the Lord. Some small churches were favoured with considerable additions. A disposition to support religious institutions, and to hear the truth, was increasing. He was received with as much kindness as formerly, and with more apparent affection. The faithful exertions of missionaries there, had been blessed. Numbers regarded those exertions as the means by which a divine hand led them to repentance, and enriched them with the hopes and consolations of the gospel. But it was deeply affecting to behold the destitute condition of that extensive tract. In the whole county of Wayne there was not one minister denominated congregational or presbyterian.

*(To be continued.)*

#### “THE VERMONT BAPTIST EDUCATION SOCIETY.”

A society under the above title was recently instituted by the Baptist denomination in Vermont. A constitution has been adopted, the preamble to which is as follows:

“We believe it to be the duty of christians, to make exertions for effectuating that great command of Christ, ‘Go ye into all the world, and preach the gospel to every creature,’ and that in the prosecution of this duty, it becomes them fervently to pray that the Lord of the harvest would send forth labourers into his vineyard. But are there not other efforts that are to accompany these petitions? This will appear, if we consider, that in addition to the qualifications of grace, a minister needs some literary advantages, and systematick, theological instruction, to render, him useful in the great work. As it is certain that the poor, as well as the rich, are called by God to the sacred ministry, and such as are destitute of the pecuniary means of qualifying themselves, it is therefore evidently the duty of christians, and all who have it in their power, to contribute for the purpose of this great and interesting object.

Nor can we see that christians can be consistent, if after they are convicted of this duty, and an opportunity offers itself for them to perform it, if they continue their prayer and withhold the means.

To act consistently, they must cease praying, and do nothing, or pray that God would call none but such as have the means of helping themselves, or they must pray that God would send by whom he will send, and bring their tithes into the Lord's store house, that his ministers may be qualified for the work whereunto he calls them."

The second article of their constitution explaining the design of the society reads thus: "*The great object of this society, is to assist in the education of indigent, pious young men, who appear to be called of God to preach the gospel.*" The annual subscription is one dollar—and ten dollars constitute a person member for life. The society is to meet annually, "*at which time an appropriate sermon shall be delivered, and a collection taken up for education purposes.*"—"Annual subscriptions and donations may be paid in provisions and clothing." The concerns of the society are to be managed by a board of directors, consisting of a president, vice president, secretary, treasurer, and three trustees. This board is to "*determine on proper persons to receive assistance from the society, and to take obligations for the same to be refunded at some future day, if their worldly prosperity should be such, that the board shall judge them able to refund, without detriment to themselves or families.*"

## REVIVAL OF RELIGION.

*Extract of a letter to one of the editors of the American Baptist Magazine.*

BROADALBIN, (N. Y.) July 20, 1817.

Dear Brother,

It is with pleasure that I embrace this opportunity to inform you of the work of God in this place, which commenced the beginning of last winter. On the first of December, the church met to commemorate the death and sufferings of our Lord. Our minds were dark, our affections languid, and all was cold and barren. But as the darkest time in the night is just before the dawning of the day, so our hearts were soon made to rejoice. In the evening we met in conference, and God was pleased to meet with us. This was truly a heavenly season: a time of refreshing from the presence of the Lord. Some were pricked in the heart, who in view of their lost condition wept most bitterly. The work appeared powerful, and rapid in its progress. Meetings were held almost every evening. The attention of all classes from 9 to 50 years of age was called up, and many, as we have reason to hope, have been converted to God.

From the first of December to the fourth of May, seventy-eight were baptized; a number more we have reason to hope have experienced the power of truth on their hearts, who have not publicly put on Christ. Although the work has considerably subsided, there appears to be a good degree of engagedness among professors, and a general determination to maintain the visible cause of truth. May the God of all grace grant them strength to persevere to the end.

Yours, &c.

BARTON CAPRON.

FROM THE RELIGIOUS INTELLIGENCER.

## OBITUARY.

Died, at Cornwall, on the 17th instant, *Henry Obookiah*, aged 26, a native of Owhyhee, and a member of the Foreign Mission School. He was attacked about the first of January with the typhus fever, and soon brought very low, but afterwards appeared to be recovering until about ten days before his death, when he suddenly relapsed, and gradually declined until his spirit took its flight.

The greatest solicitude, every possible attention and kind office from surrounding friends, and constant medical aid, could not arrest his disease or save his life.

It is a great breach upon his companions and the seminary; but God has done it.

This youth, who was a few years since, a poor ignorant heathen, has in the last years of his life and in his death afforded an example of the power of religion, an example worthy of a christian. He became hopefully pious four or five years since, and joined the church of the Rev. Mr. Mills of Tarringford. The evidence which he manifested of genuine piety has been more than satisfactory to all that knew him. It was manifest particularly in his ardent desire to do something for the salvation of his perishing countrymen. For this he was preparing himself, and was anxious for the period to arrive, when he should be thought qualified to go back to his native islands and preach the gospel.

When he was arrested and this expectation cut off, he submitted cheerfully and said he was willing to die, if it was the will of God. The day before his death, he said, in rather a mournful tone, "*I shall never more see Owhyhee.*" Still he did not seem to repine. He was asked, if it were left to him to choose, which he should prefer, to live or die? He answered, "I do not know. I desire most of all to live to do good; if it were not for this, I do not wish to live another moment."

The last days of his life, when he was scarcely able to speak, he requested that his countrymen might be called in, and take their seats around his bed. When this was done, he addressed them in their own language, in a most affectionate and interesting manner, until he was exhausted. The subjects on which he spake were chiefly—

Their obligations to christian friends who had done so much for them;

And the necessity of immediately preparing to follow him into eternity.

He told them they had in this country neither father nor mother to take care of them, but they must make God their friend and they need not fear.

His last day in this world appeared to be his happiest. Though he suffered through the day, what were considered the agonies of death, there was an almost constant smile upon his countenance: this remained in a striking manner after his soul had departed. It was such an expression of joy in his last moments, that a pious



friend who was his constant attendant, said his heaven commenced on earth.

Though the hopes of the christian publick respecting this youth are blasted, let not the friends of Christ suppose that their labour is lost. In his happy triumphant death, we are more than rewarded for all that has been done.

He has already been the instrument of accomplishing a great work. To his arrival in this country and his subsequent sobriety and piety, is to be ascribed under God, the rise of a most interesting seminary for the education of youth from foreign lands. He has also been the instrument of exciting a great interest in favour of his country.

His funeral was attended on Thursday the 19th instant, by many weeping friends, and several of the clergy in the vicinity. The Rev. Mr. Beecher of Litchfield, preached on the solemn occasion from Ps. xcvi. 1, 2. It is expected that a more particular account of the life and death of Obookiah, will be given shortly to the publick.

Any persons who have in their possession any interesting letters of his, or are acquainted with any important facts in his life not before published, are requested to communicate them to Mr. Edwin W. Dwight, the present principal of the Foreign Mission School at Cornwall.

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#### AN APOLOGY.

Having learnt that a communication, which appeared in the Messenger of the 21st ult. has given offence to some portion of our readers, we feel in duty bound to express our deep regret, that we have incautiously admitted any sentiments into our paper which should lead any of our patrons to suppose that we intend in any manner to depart from the *impartial principles* on which this publication has hitherto been conducted, and to which we still profess strictly to adhere.

The communication alluded to was received but a short time before our paper was put to press; we were acquainted with its author, and had before been frequently favoured with friendly communications from him, which were always candid, impartial, and interesting; and we therefore read this with unsuspecting mind. Confident that the writer, aware of the principles on which our paper was conducted and ardently desirous of its success, would by no means knowingly advance any sentiments, or make any statements which he considered inconsistent with those principles, we did not examine his sentiments so minutely and critically, as we ought, perhaps, to have done.

Feeling, also, a lively interest in the prosperity and success of the society to which that communication was particularly addressed, and being highly gratified that it should be publicly encouraged in its laudable designs, we were, thus, perhaps improperly disqualified for examining all the sentiments and statements of our correspondent, with that impartial regard which we owed to the interests and feelings of the different denominations of christians who favour us

with their patronage—These circumstances, we hope, will be considered by our candid readers, as some apology for our inadvertency, and *apparent* (although we assure them it was *unintentional*) departure from the strict rules of impartiality by which we profess to be governed.

We freely acknowledge, since we have more critically and deliberately examined some of the sentiments and statements, contained in that communication, that had we viewed them in the same light when we first perused them, that we now do, we should not have deemed it consistent with the nature and design of our paper to give them publicity.

Knowing as we do, the usual candour and ingenuousness of our respected correspondent, we are fully persuaded that he also will be convinced, by a careful examination of his communication, that a construction might be put upon some parts of it which would be injurious to the feelings, and detrimental to the interests of some of our readers; and we cannot doubt that he will therefore, cordially agree with us in our opinion, and acknowledge the duty and propriety of our apology.

We embrace this opportunity to remind all our correspondents of the principles upon which, we publicly pledged ourselves, in the *first number* we issued, to conduct this publication; and earnestly solicit them in their communications at all times, sacredly to regard those principles; and they may thus save us from the disagreeable necessity of rejecting many essays which might be very valuable and interesting if clothed with *mildness and impartiality*. EDITOR.

*Lines written by Mrs. Isabella Graham, shortly after the death of her husband.*

Happy they who trust in Jesus,  
 Jesus turns our loss to gain;  
 Still his balmy mercies ease us,  
 Sweeten all our grief and pain.  
 When he calls our friends to inherit  
 All the glories of the blest,  
 He assures the widow'd spirit,  
 "Thou shalt quickly be at rest."  
 Though my flesh and spirit languish,  
 Let me not too much complain;  
 Sure at last to out live my anguish—  
 Sure to find my friend again.  
 Ransomed from a world of sorrow,  
 He to day is taken home;  
 I shall be released to-morrow—  
 Come, my dear Redeemer, come.  
 From my sanctified distresses,  
 Now, or when thou wilt, receive;  
 Grant with him in thine embraces,  
 After all my deaths, to live.